

Deut 21-10 & 25-19 Torah Reading (Parshat Ki Teitze)
English version to be sung to the Torah tropes by Len Fellman
Latest version August 27, 2020

21:10 When you go out to battle [against your enemies], [they will be given over]
[by YHWH] [Eloheicha your God] [into your hand]; and you will take prisoners captive,
11 [if you see] [among the captives] a woman, [beautiful of form], [and you will] [desire her], and take her for yourself as a wife,
12 [you shall bring her] into your house, [and she shall shave] her head, [and she will do] her nails,
13 [and she shall remove] the garb of her captivity [from herself], and remain [in your house], [and she will bewail] her father and her mother,
for a month of days. After that [you may come] [to her] [and possess her], thus making her your wife.
14 [But it shall be], [if you do not] have [desire for her], [you will send her away] [as her own person] (*nefesh*),
but by no means sell her for money; you must get no profit *from her*, because [you abused her].
15 If it happens that a man has [two wives]—one [whom is loved] [and the other one] hated,
[and they bear him] sons—[both the one loved], [and the one hated]—and the son that is firstborn [is from the one hated],
16 [then it will be] on the day [he grants estate] to his sons—that which belongs to him—
he [must surely not] [treat as firstborn] the son [of the loved one] ahead (*al p'nei*) of the son of the hated one; [the true firstborn].
17 [Because indeed] the firstborn son of the hated one [he must recognize], giving to him an amount that is twofold,
of all that is found to be his, [for this son] is the first-fruit of his vigor: his is the right of the firstborn.
21:18 [If there] [should be a man] [who has a son] who is wayward and rebellious,
[who does not] hearken to the voice of his father or the voice of his mother, and [they punish him], yet he still won't listen to them,
19 they must take hold of him—his father and his mother—[and bring him out], [taking him] to the elders of the city, at the gate of that place,
20 [and they shall say] to the elders [of his town], “This son of ours is wayward and rebellious. He will not pay heed to our voice.
He is a glutton and a drunkard.”
21 [They shall then pelt him with stones]—[all the people] [of his town] [will stone him] till he dies, thus burning out the evil [from your midst].
[end aliyah] [And then all Israel] will hear and be afraid.

21:22 [If there] [should be a man] [who for some offence] [was sentenced to death] and is killed, and you hang him up on a stake (*etz*),
23 do not leave his body [overnight on the stake]. [He must be buried]—[surely buried], on [the same day],
since an affront (*k'lalah*) to *Elohim* [is a hanged man].

[You shall not] defile your land—the land that *YHWH* your God is giving to you as an inheritance.

22:1 [You must not see] the ox of your brother or his sheep [going astray], [and hide yourself] [from them] (i.e. ignore them).
Indeed you must return them [to your brother].

2 If he is not near—[your brother is not close] [to you], [or you do not] know him, [you must bring it] inside your house.

The animal [must remain there with you] [until such time] [as there inquires] your brother about it. [Then you must return it] [to him].

3 [And thus you must] do [with his donkey], and also [you must even do this] [with his clothing]. Thus you must do

[with any lost item] [of your brother] that is lost by him, [and you should find it]. You may not [hide yourself from it] (i.e. ignore it).

4 [You must not see] the ass of your brother or his ox that is fallen by the wayside, [and hide yourself] from it.

Raise it up—help him raise it back up.

5 [There must not be] [the apparel of a man] on a woman. There must not dress a man in the garment of a woman,
[because indeed] [abhorrent they are] to *YHWH* your God, those who do this.

6 [Should you encounter] [the nest of a bird] | [somewhere around you], [there on the road], [or in any tree] | or [right on the ground],
[with baby birds] or with eggs, and the mother [crouched over] the baby birds, or [over the eggs], do not take away the mother with the children.

7 [Rather send off]—[set free]—the mother: the children [you may take for yourself].

In order [that it go well] [with you] [end aliyah] [and you may prolong] your days.

8 [If you should] build a new house, you must make a guard-rail for your roof, [so as not to put] blood-guilt [on your house]:
thus if someone falls, he won't fall [off of it].

9 Do not seed your vineyard [with two kinds] (*kil'ayim*),

[lest it be proscribed] (*tikdash*)—the whole of the seed that you plant, [as well as the yield] of the vineyard.

10 Do not plow with an ox and a donkey together.

11 You [shall not wear] *sha'atnez*: meaning wool and linen together.

22:12 Tassels (*gedilim*) [you must make for yourselves] [on the four corners] of the garment you use to cover yourself.

13 If a man shall take a woman, and comes to her, [and then hates her],

14 and he makes [against her] a wanton* charge and brings out against her a bad name, *acc. to Stone Edition Tanach

[and he says this]: “The woman—this woman [I did take], and I came [close to her], and did not find in her [signs of virginity].”

15 [They must then take her]—the father of the girl, and her mother,

[and bring out] [the signs of virginity] [of the girl] to the elders of the city, to the gate.

16 [And he shall say this]—the father of the girl—to the elders,

“[My daughter] [I have given] [to this man] [that you see here] as a wife, [and he came to hate her].

17 [But now see what he has done]: [he put out] wanton charges, [speaking like this], “[I did not find] in your daughter signs of virginity,

[but here now] is the evidence for my daughter.” [He will spread out] [the bloodied garment] [in front of] the elders of the city.

18 [Then they will take him]—the elders of the city—[will take the man] and [they will flog him] (*yissar*),

19 and they will fine him a hundred [shekels of silver], [and give it] to the father of the girl,

[since he had] [put out] a bad name against a virgin of Israel, [and his she shall be] as a wife. He may not send her off [for all of his days].

20 But if [true it is]—the charge that was made: there were not found signs of virginity on the girl,

21 they shall take the girl out to the entrance [of the house of her father] [and they will pelt her]—

the men [of her city]—with stones [until she dies], [since she did] [something shameful] in Israel, [playing the whore] in the house of her father.

Thus you will burn out the evil from your midst.

22 If there is found a man [to be lying with] a woman [who is espoused to a man], [they must die]—[the two of them]:

[the man himself] who lay with the woman, [and the woman also]. You will thus burn out the evil from Israel.

23 If [there should be] a girl [who is a virgin], and who is betrothed to a man, [and she is] [found by a man] in the city, and he lies with her,

24 you shall bring the two of them [out to the gate] of the city [where this occurred], and stone [the two of them]—

[pelting them with stones] [until they die]: [the young woman because] of the fact that [she failed to cry out] in the city,

[and as for the man], because he in fact abused the wife of his neighbor. You will thus burn away the evil from your midst.

22:25 [But if it was in the field] [that she was found] [by the man]—the girl [that was spoken for]—she is seized by the man,
and he lies with her, [then he will die]—[the man who did this]; the one who lay *with her*: he alone,
26 [but as for the girl], [you shall not do] a thing. There is no guilt for the girl; no sin deserving death.
[For this may be compared] [to the case] [where there goes up] a man [against his neighbor] and murders him: [just so] is this matter.
27 For it is in the field [that he found her]. [If she had cried out]—the girl [who had been] [spoken for]—there would have been no rescuer for her.
28 [If there is found]—[by a man]—a girl who is a virgin [and not betrothed]; [he takes hold of her] [and he lies] [with her], [and they are found],
29 [then he is to give]—the man [who was found] [lying with her]—to the father of the girl, [fifty shekels] of silver.
To him [she shall be a wife] because he has [abused her]. He may *not* send her away, [all his days].

23:1 A man must not take the wife of his father, that he not uncover the skirt of his father.
2 [There shall not come] [one wounded by crushing], or a severed organ, into the *kahal* (assembly) of YHWH.
3 There may not enter a bastard (*mamzer*) into the *kahal* of YHWH. Even to the tenth generation, he may not enter the *kahal* of YHWH.
4 [There may not enter] [an Ammonite] or a Moabite into the *kahal* of YHWH.
Even to the tenth generation [there may not enter] [any from among them] into the *kahal* of YHWH, [throughout the ages]—
5 [on account of the fact] [that they] [did not come] [to meet you] with bread and with water [on the road], [at your going out] from Egypt,
[and because] he hired against you Balaam [son of Beor] [from Petor] in Aram of the Two Rivers, to curse you.
6 [But God did not consent]—YHWH your God—to hearken to Balaam. [But He transformed it]—
YHWH [*Eloheicha* your God]—[on your behalf], [changed the curse] into a blessing, because you are loved by YHWH your God.
7 You will not seek their peace, [or their well-being] [end aliyah] [all your days], forever.
8 [Do not despise] the Edomite, [since your brother] [he is indeed].
[Do not despise] the Egyptian, [since a sojourner] you were in his land.
9 [Children therefore] that are born *to* them in the third generation—may enter from them the *kahal* of YHWH.

23:10 When you go out as a camp [against your enemies], [you must be on your guard] [from every] thing that is evil.
11 [Should there be] [among you] a man who is not clean, [through a mischance of the night],
[he shall go] outside the camp, and is not to come into the midst of the camp.
12 It shall be toward evening: he shall wash with water, [and at the setting] of the sun [he may come back] inside the camp.
13 A marker*[there shall be] for you outside the camp. You shall go out there [to relieve yourself]. *yad: Cf. Robert Alter
14 [A tent peg or spike], you shall have with you [with your gear],
[and it will be] [when you sit down] outside, [you will dig a hole] with it, [and when you return] you must cover your excrement.
15 [Because indeed] YHWH your God [does surely move about] in the midst [of your camp]
[to deliver you] [and give over] your enemies [before you], and your camp shall be holy:
[God must not see] [among you] an exposure [of something shameful], [and turn away] from you.
16 You must not turn over a slave to his master: one who escapes to you from his master.
17 [Indeed, alongside you] he shall stay, [in your midst],
[in whatever place] [that he should choose] within one of your gates, [where it seems good] to him. [You must not] mistreat him.
18 There shall be no sacred prostitute [among the daughters] of Israel, nor a sacred male prostitute [from the sons of Israel].
19 [You shall not bring] the fee of a whore or [the price of a dog] [into the house] of YHWH your God, for any vow,
[because of the fact] [that an abhorrence they are] to YHWH your God—[both of these].
20 [Do not exact interest] [from your brothers], whether interest for money or interest for food:
[interest in fact], for anything [that will bear interest].
21 [From a stranger] [you may take interest], [but from your brother] [you may not] take interest,
so that you may be blessed [by YH] [WH your God] in all whereto [you put your hand] (i.e. in all your endeavors)
[upon the land] when you will go there to possess it.

23:22 [When you make] a vow to YHWH your God, [do not delay] to fulfill it.

It will surely be demanded by YHWH your God [from you], and there would be in you a sin.

23 [But should you refrain] [from making a vow], there will not be in you a sin.

24 What comes out from your lips, [you must be careful] to fulfill, doing what you have vowed

to YHWH your God—[the freewill gift]* [end aliyah], as you have promised [with your own mouth]. *n'davah: acc. to Robert Alter

25 [Should you enter] the vineyard of your neighbor, [you may surely eat] [at your pleasure], [to your fill].

[But into your own bag], [you may not put them].

26 [And should you] [come into] [the standing grain] of your neighbor, you may pluck tender ears* with your hand,

but a sickle [you shall not] lift over the grain of your neighbor. *melilot: Cf. Robert Alter

24:1 [If a woman is taken] [by a man]—[he takes a woman], and marries her, [and if it should be] [that she does not] find favor [in his eyes], [if he finds] [in her] “a thing of nakedness” (i.e. some impropriety), he may write for her a document of “cut-off” (*k'ritut*, i.e. divorce), and place it [in her hand], [and send her away] from his household.

2 [When she goes out] from his house, if she goes and becomes the wife of another man,

3 [and if she is rejected] by [the other man], and he writes for her a document of “cut-off” and places it [in her hand],

[and send her away] from his household, [or on other hand] if [he should die]—the second man—who took her for himself as a wife,

4 [he may not]—the husband, the first one, (the one who had sent her away)—come back and take her,

[for her to be] to him [as a wife] after [she had thus made herself] impure, since offensive it is before YHWH,

[that you do not bring] sin [upon the land]—the land that YHWH your God is giving to you, as a heritage.

5 [When there takes] a man a new wife, [he may not go out] [into battle], nor go over to the army for any business.

[Free he must remain], and stay in his house for one year, and make his wife happy—the woman he has taken.

6 Don't take as a pledge a mill, or a millstone, [since life itself] is thereby pledged.

7 If there is found a man to have stolen (i.e. kidnapped) a person [from among his brethren] of the children of Israel,

[and enslaves him] or sells him, [then put to death] shall be [that thief]. Thus you will burn out the evil from among you.

24:8 [Be wary regarding] [the plague of *tsara'at*] (skin blanch), that you observe diligently, and do according to all that is taught to you [by the priests]—[that is, the Levites]—just as I have charged them, be watchful to do.

9 [Remember] [the event that occurred]—[that which was done] by YHWH your God to Miriam [on the road], when you came out of Egypt.

10 When you make to your neighbor a loan of any sort, do not enter his house to seize his pledge.

11 [Wait outside]: [stand and wait],
[until the man]—the one that you are loaning to—[shall bring] [out to you] the pledge—[he brings it outside].

12 If the man should be poor—[the one asking]—do not lie down* [in the garment pledged]. *cf. Robert Alter

13 [You must return it]—give [back to him] the pledge—at the setting of the sun, so he may lie down in his garment, and bless you. To you, this will be *tsedakah* (charity, merit) [end aliyah] in the presence of YHWH your God.

14 Don't withhold from a laborer—who is poor and needy—
[from among your brothers] [or indeed] [from your resident alien], who dwells in your land, [within your gates].

15 [For in his day], you shall give him his wages. [There must not bring] [upon him] [the setting sun],
[for in fact] poor [he is indeed], [and by means of it] he maintains his life, [that he not cry out] [against you] to YHWH, and it will be to you a sin.

16 [There shall not die] fathers for sons, and sons shall not die for fathers. Each one for his own sin shall die.

17 Do not subvert the rights of a stranger or an orphan. [Do not take] as security the clothing of a widow.

18 [And remember] [that in fact] a slave you were in Egypt. [Redeemed you were] by YHWH your God from there.
[Because of this], [I do] [command you] [to observe this]—to do these things.

19 When [you go to reap] your harvest in your field, [if you should forget] a sheaf [that is in the field], [do not go] back to take it.
[Left for the stranger], the orphan, and the widow, it will be, [in order] [that you be blessed] by YHWH your God in all the work of your hands.

20 When you beat [your olive trees], do not go back [over them]. [Left for the stranger], the orphan, and the widow, it will be.

21 And when you gather from your vineyard, do not glean after yourself. [Left for the stranger], the orphan, and the widow, it will be.

22 And remember that a slave you were in the land of Egypt.
[Because of this], [I do] [command you] to observe this word—[to do these things].

25:1 When there is a dispute between people, they must approach the court, [who will judge them].

[They must acquit] the innocent and convict the guilty.

2 [And it will be], if deserving of blows is the guilty one,

[he will be made to lie down] by the judge, and be struck in his presence, according to his guilt [is the number of lashes].

3 Up to forty lashes—[not adding] any,

[since if more] are inflicted—[more than these] [many lashes], degraded will be your brother [before your eyes].

4 Do not muzzle an ox when it is threshing.

5 If there are living two brothers together, and [there dies] [one of them], and he has no son, [the wife may not go]—[the wife of the deceased]—[outside the family] to marry an outsider. Her *yavam* (surviving brother-in-law) must come to her [and take her] [to himself] as a wife, [performing the *yibbum*] (the levirate marriage).

6 [And it will be] that the firstborn—the child she bears—[shall assume] (*yakum*) the name of the brother—the deceased, to prevent the blotting out of his name from Israel.

7 [But if he does not] wish—the man—to marry his *yevamah* (sister-in-law),

[then she must go up]—his *yevamah*—to the gate, [up to the elders],

and say, “He declines—my *yavam*—to preserve for his brother a name in Israel. He is not willing [to perform the *yibbum* with me].”

8 He must be summoned by the elders of the city, who will speak to him. [If he stands there] and says “I do not wish to marry her”,

9 [she will approach him]—his *yevamah* [must go up to him] in the presence of the elders, and remove his shoe from his foot, and spit in his face. [She shall answer] by saying, “Thus shall be done to a man who will not build up the house of his brother.”

10 They will call his name in Israel: *The house of the taken-off shoe*.

11 If there is a fight between two people—a man and his brother, and there approaches the wife [of one of them]

to rescue her husband from the one who is hitting him, [and she puts out] her hand [and grabs him] by his genitals,

12 [you must cut off] her hand; have no pity in your eyes.

25:13 [There shall not] [be with you] [in your bag] different [stone weights], a big one [and a small one].

14 [There shall not] [be with you] [in your house] *ephah* and *ephah* [i.e. two different measures], [a big one] [and a small one].

15 Indeed a stone that is full and honest [you shall have], [an *ephah* also], [one that is full] and honest you shall keep.

In order to lengthen your days—[your days] [upon the land] that YHWH your God is giving to you.

16 [Because indeed] [an abhorrence it is] [to YHWH your God], [all who do] [such a thing]—all who commit any fraud.

17 [Remember] [that which occurred]—what was done to you by Amalek on the road, when you came out of Egypt,

18 how he came upon you [there on the road], [and he cut off] [from you] all the stragglers at your rear, [when you] were weary and worn.

He had no fear of *Elohim*.

19 [And it therefore must be] [when rest is granted] by YHWH your God |—[when God gives respite to you]

from all your enemies [that are all around] in the land that [YHWH your God] is giving [to you] as an inheritance, to possess it:

[you must blot out] the remembrance of Amalek from under the heavens. [end aliyah] This [you must not forget].

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh or yetiv kadma or pashta geresh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, geresh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed *at the end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts] 

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate pairs of tropes by “wrapping them around” the phrase which have the combined melody:

mercha/tipcha	kadma/geresh (or: azla, etc.)	mercha siluk
Renew our days	‘She weeps bitterly’.	a fire-offering to God

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the leyner’s cantillation system. In particular, the tropes *telisha g’dola* (Q), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a *kadma* and a *zakef katon* appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself] :

In some trope systems (viz. cantor Moshe Haschel in “Navigating the Bible II”) this is given a distinctive melody—I add extra syllables to fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יְהָוָה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the leyner can choose to pronounce it as “God” or “Adonai”.

Warning on the Hebrew text: The text I use for the English trope system is from Aryeh Kaplan; the Hebrew text I display is from Wikisource. Occasionally (but rarely) a phrase will use different tropes in the two systems.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)

Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)

Everett Fox, ‘The Five Books of Moses’ (1997)

The Stone Edition ‘Tanach’ (1996)

JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with Orlinsky, ‘Notes on the New Translation of the Torah’* (1969)

Robert Alter, ‘The Five Books of Moses’ (2004)

Commentaries in the ‘Anchor Bible’ series

Rotherham, The Emphasized Bible (1902)

The Jerusalem Bible (1966) (also my source for topic headings)

The New King James Bible (1982)